

Jewish Boys Don't Date Hometown Jewish Girls

• 15c PER COPY

• PUBLISHED WEEKLY

• \$7 PER YEAR

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, March 3, 1961

VOLUME XVI — No. 28



Honored by France

Hannah Orloff, Jewish sculptress, holder of "Legion d'Honneur," is now in Israel to prepare exhibition of her works. She would like to settle down in the Jewish Homeland permanently. She has a son and three grandchildren in Paris whom she hopes to persuade to join the "aliya" to Israel.

Palestine-Born Sculptress Would Return to Israel

By NADIA LURIE

TEL AVIV (P-O)—A Palestine-born sculptress who has achieved fame in France—which decorated her with the "Legion d'Honneur" in 1925—would now like to return to her homeland after an absence of 40 years.

She is Hannah Orloff whose work is known around the world. She has come to Israel now to prepare for an exhibition of her sculptures. Eighty pieces will be placed on view. She has brought 50 with her from Paris studio and will collect the other 30 from scattered places throughout Israel. She will also exhibit half a hundred etchings.

"I first fell in love with Gothic art," she said, "because I thought of it as Jewish art. All the Bible illustrations which I had seen were examples of Gothic art. Later I fell in love with early Egyptian art for that too was Jewish art since it had been created mostly by Jewish slaves in Egypt. My last and greatest love is Rodin."

Hannah was brought to Pales-

tine from Russia by her parents in 1906 when she was nine years old. The family settled in Petah Tikva. She traveled, stunted and borrowed to finance her art studies in Paris. By the time she was twenty she had been accepted by the French Academy.

BANK GETS \$10 MILLION

The Industrial Development Bank of Israel is to get a new \$10,000,000 loan from the United States Development Fund, bringing to \$20 million the sum made available by the Fund to the Israel bank.

EICHMANN TRIAL COSTLY

Preparations for the trial of Adolf Eichmann, Nazi butcher, have cost Israel so far about 800,000 pounds and the entire costs of the trial are expected to reach \$3 million or more.

ISRAEL PLANES SUPERSONIC

The Israel Air Force is in possession of supersonic planes.

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Anti-Zionists Hear Historian Challenge Toynbee and Israel

NEW YORK (P-O) — Harvard history professor Oscar Handlin told an American Council for Judaism audience here this week that Israel should be expected to uphold the traditional principles of universal morality even at the cost of her own best national interest.

"Israel," the anti-Zionists were told, "can't be compared to just any other country like India or the Arab states but should be compared to the historic Jewish hope and ideal for social justice and morality."

THE UNIVERSAL ideals of Judaism have unfortunately been replaced by common nationalism which the speaker indicated were not the original ideal of Zionist aspirations. Far from being hostile to Israel, Handlin explained that a state of war and garrison conditions make universalism and the perpetuation of Jewish concepts of morality an expendable luxury.

He charged historian Arnold Toynbee with going to ridiculous extremes by comparing Israel to the Nazis. Nevertheless he felt that Israel must be compared to the historical lofty Jewish ideals.

HE CITED the case of the Arab refugees where Israel could be displaying the prophetic idea of Judaism. He told his audience that there is little doubt that the Arab countries are as guilty for the present conditions of refugees as the Israelis.

But Israel can't compare herself to Arab kings, he charged. The Israelis must compare her to the Jewish ideas of treatment of the oppressed and carry out an approach to the Arab refugees not dissimilar to the kind of treatment requested for Jewish refugees throughout history.



OSCAR HANDLIN

HANDLIN claimed that the Jewish notion of human relations has always been based on spirituality and culture rejecting force as a means to achieve ends.

He indicated much concern about the overtones of civil authority being subordinate to military cliques that emanated from the Lavon affair.

TURNING TO the issue of American Zionism he debunked the anti-Zionist notion that American Jews were dominated by Zionist nationalists by charging that even the majority of Zionists themselves are motivated more from philanthropy than any idea that Jews here are unable to find roots and identify with American democracy. He claimed as proof for this notion the fluctuation of Zionist strength with the periods of danger to Jews in the past 40 years.

He recounted early Zionist history in this country to show that much of the views expressed by Brandeis and Szold were an extension of the same kind of social progress they promulgated in this country. Their ideals, Handlin claimed, were not born out of Jewish nationalism but

from their hope that Israel would turn into a great human experiment in social progress.

IT IS CLEAR, he asserted that the large majority of Jews in this country look to Zionism as a manifestation of these ideals and out of a spirit of philanthropy rather than nationalism.

But what will happen, Handlin cautioned, if Israel continues to veer from the traditional Jewish concepts of morality. They may find, he went on to answer, that Jewish support may dwindle as their own ideals of the Jewish heritage come in conflict with immediate Israeli interests.

He pointed to the Eichmann case as an expediency of Israeli national interest over perpetuating the Jewish ideal of justice and due process. He claimed that other countries flouting justice and conducting spy systems is no excuse for Israel.

THE JEWISH State should have permitted herself to become a laboratory for working out the principles of Jewish justice. Instead, Israel, is becoming more like all other countries and forgetting her moral obligations developed in the past.

Handlin indicated that American Jews couldn't make similar demands on other countries but felt it is their obligation to urge Israel to live up to the high standards of Judaism developed through history.

WHEN ASKED if he agreed with Handlin's view that American Jews should play this kind of role, council for Judaism vice-president Rabbi Elmer Berger said that he didn't and felt that if he were an Israeli he would tell American Jews to mind their own business.

ARAB-JEWESS ROMANCE KINDLES FAMILY FEUD

JERUSALEM (P-O) — A 17-year-old Jaffa girl who fell in love with an Arab neighbor and got stabbed for her pains, now pines for her mate who is barred by police from visiting her.

According to the girl — Sara Levy — her brother, Eliahu, 21, did the stabbing, when she defied his command not to see the Arab Lothario, Jussuf Daka, 20.

The romance set off a vendetta between the Levys and the Dakas, according to police, who say that "blood threats" flew thick and fast before the knifing, which put Sara in the hospital.

The Levys had Jussuf arrested on a charge of rape and he spent 15 days in jail. Released, he was joined by Sara who escaped from relatives in Beith Sh'an, to whom she had been sent for safe custody.

Sara's dad, Abu-Eliahu Levy, stormed into the Daka home but sought Sara and Jussuf in vain.

"My name is not Abu-Eliahu if I do not kill your son," he declaimed to Jussuf's mother, according to police.

Despite the threat, Jussuf lived. He bought Sara clothes and a watch, spending IL 300.

Apparently induced to accept the inevitable, Abu-Eliahu indicated Jussuf could keep the girl if he came up with a dowry. This Jussuf refused to do.

"If I spend money," he said, "it will be on clothes for Sara. Not on a cash bonus for her old man."

This brought the whole Levy clan to the Daka home, shouting "Blood will flow; we will kill all the Arabs."

But all the Arabs still lived, including Jussuf. Who woke up to find his sweetie had been yanked back to her parents' home.

She fled the Levy battlements however and rejoined her mate. The tryst was viewed from his vegetable shop by the girl's brother.

He allegedly snatched up a knife, dashed at Sara and slit her under the arm-pit.

The police, like the Levys, evidently do not have a very high opinion of Jussuf.

When a pistol was allegedly found on one of Sara's kin she turned to the officer who found it and said "They want to shoot Jussuf. You must stop them."

"Jussuf isn't worth a bullet," said the cop.

Miami Jews Shep Naches

Cuban Jewish Bride Has Cinderella Whirl

By REYV BALKIN

MIAMI BEACH, Fla. — All the stars in the Heavens couldn't match the light of joy in the eyes of one young Cuban Jewish refugee bride who was married here Saturday night.

For young Marta Kessner it was a wedding away from her homeland, from childhood friends, from dearly beloved relatives. But those who attended made up for those who were missing by the warmth in their hearts — sparked by the two young people starting out in a new country.

Less than a year ago, Marta and her boy friend, Charles Wasserstein, were dancing at a social affair at the Conservative Schul in Havana. They had the whole world in their hands, and already were making plans to be married. They never dreamed that within a few months their parents' businesses would be taken over by the government; that they and their parents would have to leave Cuba; that they would never be married in Havana.

And for a while Marta thought

she would never be married. Her boy friend took refuge in New York. Marta and her family came to Miami. Her life was as tangled as a soap opera.

Then kind relatives, a sympathetic rabbi, and good Miamians decided that Marta not only would be married, but would have a wedding that she would never forget.

So the first public wedding of a Cuban refugee couple was held Saturday night in the beautiful new recreation hall of Menorah Temple.

Complications? Of course, but they were overcome.

The hand-made wedding gown was placed on one of the last planes leaving Havana. Extra packages are no longer permitted, but even Castro custom officials closed their eyes to the lace gown.

Rabbi Mayer Abramowitz couldn't speak Spanish; and the bride couldn't speak English — but they got along just fine in Yiddish.

There were a few old friends who had fled Cuba — and many new ones from the Menorah Congregation. People who had never met the couple before pitched in — helped decorate, serve and join in the festivities.

As one member of the congregation pointed out, "It was like



The Bride Was Starry-eyed

Marta Kessner, whose family fled Castro's Cuba, thought the bearded dictator had torpedoed her marriage plans after taking over her daddy's business. But kind-hearted Floridians gave her and Charles Wasserstein a bang-up wedding. Some of the gaiety is pictured above.

marrying off our own daughter. We were all happy for her."

As for Marta, the fact that she hadn't been married in Cuba just didn't matter anymore. For she had her wedding with all the trimmings, and she was happy.



Happy Climax of Romance

Pretty young Cuban refugee and her fiancé are shown at the solemn moment climaxing their marriage ceremony when the Rabbi pronounced them man and wife.

Why Don't Jewish Boys Date Hometown Jewish Girls?

JOHANNESBURG, S. A. (P-O) — Again the old complaint. Why don't Jewish boys date the Jewish girls in their own hometown?

A letter to the editor of the Zionist Record in South Africa spotlights a problem that seems to befall every Jewish community the world over—with the problem being greater when the community is smaller.

Responding to a criticism that the Jewish boys of Port Elizabeth, S. A. are not taking out the Jewish girls of that town, a Port Elizabeth Jewish swain answers:

"The complaint in Port Elizabeth that the Jewish boys do not take out the Jewish girls is a long-standing one. Many young women leave to work in bigger centers and the men prefer to take their holidays in places which have 'more to offer.'"

"But come now, is this state of affairs prevalent only in our town? Are our young Jewish men in Port Elizabeth basically any different from those in other towns of the Union?"

"The young Jewish population here is not a big one, particularly as, during the year, many of its members are away at the universities and colleges. As a result, the girls out of school number only about fifty."

"This small nucleus of girls do get asked out but, allowing for any permanent alliances, can you blame the young men for wanting variety when they are confronted again and again by the same faces?"

"Take any town about the size of Port Elizabeth—Bloemfontein, Pretoria, East London, even Durban out of season—one hears stories of Jewish boys not mixing with Jewish girls. Contrast

this with the larger population centers of Johannesburg and Capetown—one hears far less the same complaint.

"This social 'barrier' is not something created artificially by the young men in an attempt to be anti-social but rather the natural result of seeing too many familiar faces.

"It is not a case of Jewish men preferring to mix with non-Jewish women but rather that sometimes they find little alternative. The complications arising from taking out girls of another religion make it clear that this course of action is not desirable.

"The question of mixed marriages, however, is a more personal one and I cannot see any solution to this 'problem' in any Jewish Communal Center.

"It is only fair to point out that the male members of the community bear the lion's share of the social obligations, with

the women making very little effort beyond having to respond to invitations.

"The Port Elizabeth youth have formed a Jewish organization known as the Fifty-nine Club to fulfill the need for the Jewish youth to come together, a sort of 'go between' for both sexes. This club has a membership of most of the youth of Port Elizabeth though here again one finds that some of the girls need gilt-edged invitations to the functions held by the club."

Liz Taylor Knows More About Judaism Than Hubby

HOLLYWOOD (P-O) — Elizabeth Taylor knows more about Judaism than her Jewish-born husband, Eddie Fisher, who has

a "very strong Jewish background."

So declared Rabbi Max Nussbaum of Hollywood's Temple Israel who converted the actress to Judaism. Eddie Fisher's father, who is Orthodox, wanted his son to be a cantor. Eddie was raised in Philadelphia and had his bar mitzva in a synagogue there.

Rabbi Nussbaum has converted many screen stars including Mae Britt who married Sammy Davis Jr., also a convert to Judaism.

The rabbi ascribes the attraction of Judaism to men and women of other faiths to the fact that intelligent Americans find the Jewish religion sensible, logical, wise and impregnated with great human and liberal values. Also, Rabbi Nussbaum added, it does not make excessive demands on their credulity.

Elizabeth Taylor and Mae Britt were actuated by profound spiritual convictions, studied Juda-

ism many months and know more about most aspects of it than the average Jew-by-birth, the rabbi said. Miss Taylor, he declared, was interested in Judaism even before she married Mike Todd.

Three months before the end of her Judaic course, her friendship with Fisher ripened into romance and he joined her in the lessons. Rabbi Nussbaum married them in the temple at Las Vegas.

The rabbi said he had been under great pressure from Jews and non-Jews alike to refuse to convert Mae Britt, a Lutheran, because of her announced intention to marry Sammy Davis. Rabbi Nussbaum said that once he became convinced of the sincerity of Miss Britt's desire to embrace the Jewish faith, he rejected all protests — which he described as springing from intolerance — and proceeded with the conversion of the actress who subsequently married Davis.

2 Jewish Candidates GOP Hope For Clinching Mayoralty in Fall

NEW YORK (P-O) — New York City may see its first Jewish mayor in history if the Republican candidate wins in the city elections next fall.

Two men who have been at the top of the GOP roster of candidates are both Jewish.

They are Senator Jacob K. Javits and State Attorney General Louis J. Lefkowitz. Recently, Javits withdrew from the race, saying he would prefer to

remain in the Senate and would stand for re-election to that post in 1962.

This leaves Lefkowitz as top contender for the nomination.

Republican chieftains see a golden opportunity next autumn to cash in on the split within the Democratic ranks between Carmine De Sapio, chairman of the New York County Democratic Committee, and Mayor Robert Wagner, plus the reform group.

Hassidic Community Battles Township for Incorporation as Village

By RACHEL A. RABINOWICZ
NEW YORK (P-O)—Currently reaching a climax is the struggle of the ultra-Orthodox Hassidim of New Square, a 130-acre, 69-house settlement near Spring Valley, to build a self-contained Torah-centered community for themselves and for fellow Hassidim waiting to join them in Williamsburg.

They seek incorporation as a village to enable them to go ahead with building plans. These plans are obstructed by the Ramapo township which now refuses to issue building permits and opposes incorporation (which would free New Square from the restrictions of the Town's building and zoning ordinances).

Is this a case of religious discrimination? Is incorporation opposed because of the specifically Jewish character of the proposed village? Is the Town afraid that this will detract from the status (and rateable value) of the locality? Are private rather than public interests involved? Do neighborhood Jews fear that the emergence of what some have called "a modern Ghetto" will reflect upon them?

THE REAL issues on either side have been obscured by a meshwork of legalistic quibbles, a welter of claims, counter-claims, legal suits, counter suits, accusations, innuendoes and denials. A dozen axes are being ground simultaneously.

Now Ramapo Township has issued a Suit of Condemnation (an earlier suit, eight months old, is still pending) against New Square's sewer system, pumping station and streets. On the other hand, New Square has gone to State Supreme Court to compel the town to forward its petition for incorporation to Albany.

The Town alleges that the upkeep of roads and sewers is unsatisfactory and demands possession of the deeds before permitting the incorporation petition to go through. New Square has affidavits to certify that roads and sewers are in excellent condition. Moreover, there are bitter protests at this form of

"hand over the deeds and then we'll see about the incorporation" bargaining.

"I don't think one thing has anything to do with the other," comments New Square attorney, Mo Mendelsohn. "I have searched the laws thoroughly, and it has no legal bearing at all upon the incorporation. The question of the deeds has to do with the builders and the question of the incorporation has to do with the residents, whom I represent. Why should the residents be penalized?"

IN REPLY, Town officials cite a string of some thirty building and zoning violations, difficulties "financial and otherwise," poor maintenance, and "a garbage problem." "They are very good at their religion but they are not constructionists or sanitation experts," is the gist of these complaints.

New Square accuses the town of repeatedly breaking its promises, of imposing unnecessary restrictions, of showing far more leniency to nearby developments. Charges of "poor maintenance" are resented and refuted.

"I tell you when spring comes and the grass is all up, landscaped at the cost of thousands of dollars, it is really beautiful," enthuses New York attorney for New Square, David L. Pell. "The houses are kept in a good state of repair. But opponents pick on times like Succoth, when the Hassidim put up booths for a few days, and cry, 'Look, they're building shacks!'"

It is the New Square contention that these criticisms are a cover-up for anti-Semitism on the part of the town board, an accusation strongly denied by Ramapo officials.

TOWN Supervisor Edwin E. Wallace, who allegedly told a New York Herald Tribune reporter, "I wish they would go back to Brooklyn," was vacationing in Miami, not available for comment. According to colleagues, he is a frequent speaker at Yeshiva banquets.

"It is a procedure of fact, more a matter for attorneys than anything else," maintains board

member Thomas F. O'Brien. "Religion has never been an issue with us. This is America. Let's hope and pray to God we always have religion."

"It's been a mess," says councilman R. Warren MacGrath. "We've gone out of our way to be kind to them but they haven't been cooperative. That's the thing that's a bit annoying."

FEELINGS run high in New Square which is virtually fighting for its survival ("this is a matter of life importance to us") and resentment is concentrated upon David Moses, town attorney, and key figure in the anti-incorporation moves.

Mr. Moses, himself a Jew, declares that there is no anti-Semitism involved, "otherwise I would say so."

But it appears that opposition in Rockland County is more likely to come from Jews than non-Jews. "Some of our Jewish people don't like it," explains John Sengstacken, building and zoning inspector. "They don't think it's a good idea, this segregation. Many rabbis who have supported incorporation have been criticized by their congregants. Everyone's badly mixed up."

"It's not true that public opinion is against us," declares Louis Mermelstein, New Square spokesman. "Decent people around here support us. But many people have never seen a community like this. They think someone with a beard must be a wild man. We have proved that we are as decent, if not more decent, than anyone else. We have the best police record in any country. We have never needed assistance from the police. Those who came a little nearer to us respect us today."

THE ATTITUDE of the Jewish antagonists is summed up succinctly by Simon Glass, a Brooklyn-born Jew now living in New York City. "When Orthodox Jews get together they often form slums, ghettos. It's not good for the rest of us."

Last week Mr. Glass sent the Ramapo board an assurance that it was "1,000 per cent right" in its stand and that the newcomers would create "a filthy Ghetto."

"Don't get me wrong, I'm not an anti-Semite or a Jew-hater," explained Mr. Glass to THE POST and OPINION. "I was just trying to do a little good as far as moral encouragement is concerned. I like to see right done and I'm always on the side of the under-dog."

According to David Moses, the worst enemies of the Jews are — Jews.

Have the "anti-Semitic" Jews any grounds for imputing "un-American" conduct to the Hassidim? Apparently, these indictments are unfounded.

"UN-AMERICAN? Un-civil-minded? I have never found them that way," says Mayor John Balogh. "I think it is wrong to imply such a thing. They are normal, decent citizens."

"They are very quiet. No one even knows that they are there," confirms John Sengstacken. And community leaders agree that as citizens, the New Square residents are above reproach.

But the Hassidim are certainly under pressure from all sides. And most pressing of all is the urgent need to provide for fellow-Hassidim who are living in difficult conditions in Williamsburg and who are desperate to find decent homes where their children can lead a traditional Torah-true life, untainted by tel-



Square Town Youngsters

These two youngsters are residents of the Utopian Hassidic Community near Spring Valley, N. Y. Their Yarmulka caps and long side curls are symbols of the Orthodox nature of the community.



Traveling Synagogue

The New Square bus pictured above transports residents of the strictly Orthodox community of New Square to Williamsburg, a distance of 40 miles. En route religious services are held in the mobile Synagogue with the men and women separated by a curtain. Women may not wear slacks. Their heads must be covered by a shawl.

evision, undisturbed by the alien influences, the conflicts and insecurities of the city.

There are 350 youngsters to New Square's 175 adults, but juvenile delinquency simply does not exist.

"THERE IS NO other place in the world," declares Louis Mermelstein passionately, "where people have the chance that we have here, to live as 100 per cent Jews and as 100 per cent human. Look around, it's a children's paradise. If we had the support, it could be a Klddush Ha-Shem, a pride for American Jewry, for the United States and for the whole world."

In 1954, the Hassidim, seeking

a semi-rural area where they could live undisturbed, bought the vacant dairy pasture of Harold Harms and began construction of their village two years later. The original sub-division was for 151 homes but only 69 were built. The first families moved in fourteen months later.

The congregation built the roads (valued at \$175,000) and the sewer system (worth \$200,000) with its own money and began building a synagogue. Television is banned in the community but nearly every home has a radio and two stoves and two sinks (one for milk products and one for meat in keeping with a prohibition not to mix the two).

U. S. Expert to Aid Growth Of Fur Industry in Israel

NEW YORK (P-O) — The fur industry is far from being without Jews and the mink coat is still vying with the wall-to-wall carpet for supremacy in the eyes of the Jewish housewife.

Nevertheless, the Jewish homeland developed little of the industry of status and warmth due to climatic and ideological reasons — that is until Herman Meltzer came along.

Meltzer, a top U. S. fur executive, has just returned from Israel where he conducted a survey preliminary to the inauguration of a full scale development of the Israeli fur industry.

Toward this end, Meltzer laid down a three-point program which calls for (A) Establishment of a mink breeding industry with the possibility of Persian lamb breeding to follow and the dispatch of 500 fine American breeding mink to Israel in April; (B) Creation of a special "fur village" in an undeveloped area in Israel to help train unskilled help for the production of plected mink and Persian paw "plates." (C) Inauguration of a Fur Institute and a Fur Bureau of

Standards to control quality of all furs and fur products under semi-governmental authority.

The Israeli Fur Trading Corporation is being formed, Meltzer said, to supply Israel with broadtail and Persian skins and other furs primarily for export and the tourist market. Various advisory boards made up of world fur experts and specialists in marketing and finance have been appointed.

To aid in starting the mink breeding industry in Israel, Meltzer has enlisted the support of two of the top breeders in America — Otto Grosse of Cary, Ill., owner of one of the world's largest fur ranches and Alex Weinig of New York, a manufacturer and a leading rancher as well.

"Israel should be raising some of the finest mink in the world in four or five years," said Meltzer. "This will of course pose no threat to the American mink industry. In fact, it will probably lead to export of more mink to Israel because it seems certain that tourist trade and European and African sales of finished goods will increase substantially once breeding gets under way."

Tragedy Stalks Grown War Orphan Haunting Israel Consulate in Warsaw

NEW YORK (P-O) — A tall, slight girl with blond pigtailed and dark eyes searched the faces of 100 Jews sitting in the Warsaw Israeli Consulate waiting for visas to Israel.

The faces were old and wrinkled. Their owners had sweated in Russian forests and factories and frozen in the frigid wastes of Siberia. They had escaped the Nazi murder chambers. They had come to rest in Poland and now sought only to write the last chapter in their lives—sanctuary in the Jewish homeland.

THE GIRL went from group to group. She asked questions. She nodded. Shook her head. The dark eyes lighted with hope, then darkened again in despair.

"Who is that girl who searches with her pretty dark eyes while she walks around?" Menashe Ungar of the New York Jewish Day asked a consulate official.

He learned that she is living a horrible tragedy and exists

only in the hope — and the dread — that she will one day soon come on the final chapter.

"The girl, let's call her Roshke," said Ungar, "was born during World War II. Her Polish-Jewish parents knew that the Germans would send them and her to the death camps so they had her adopted by a Polish Catholic family which raised her in the Catholic faith.

"SHE GREW up with blond hair and dark eyes. With the blond hair she might have been regarded as Polish. The dark eyes were a legacy of her Jewish ancestry. She went to school mixed with the other children. She thought of herself as a Polish Catholic. Until one day she got into an argument with a boy at school.

"He yelled at her 'You are not one of us. You are a Jidowka (Jewish girl).'

"She went home and told her adoptive parents. Then they re-

lated the story of her real parents who had left her behind when they were spirited away to a Nazi murder camp. She became obsessed with the desire to learn if her real father and mother had survived the Nazi death chambers or perished there.

"She finished high school and entered the medical school at the university. But she could find no peace. Her obsession drove her to the Warsaw Israeli Consulate where she hopes she may find a scrap of information from the hundreds crowding the office for visas, which may lead to her real parents — alive or dead.

"Her adoptive parents will not tell her the real parents' name. And I dare not even mention the name under which the girl has been living, because she has requested me urgently not to do so. She hopes the foster parents will relent and tell her the parents' name. Then she will go to

Seeds of Racial Hatred Sown By Christian Sunday Schools

NEW YORK (P-O) — Seeds of racial and religious hatred are frequently planted by the Christian churches through the things they teach — and fail to teach — according to the Rt. Rev. James A. Pike, Bishop of the Episcopal Diocese of California.

Writing in the current issue of LOOK Magazine, Bishop Pike cites numerous cases in which Christian educational material contains prejudicial ideas and impressions about the Jews, particularly what he calls the distorted accounts of the Jews' role in the crucifixion.

"The term 'Christ killers' is the most hateful expression used by anti-Semites," writes Bishop Pike. "Yet, Dr. Bernhard E. Olson of Yale University finds a

number of passages from Protestant texts that place the collective guilt for Christ's death on 'the Jews' thereby giving approbation to the phrase."

Bishop Pike says Jesus' death actually was the result of collaboration between the Roman oppressors of the Jews and a small group known as the Sadducees who were not in any sense representative of the Jewish priests or populace.

The Bishop adds that whereas many Christian texts use the term "The Jews" in seeking to place blame for the crucifixion, they never refer to the fact that the majority of Christ's followers and his disciples were Jews.

The following Sunday School "lessons" are cited by Bishop Pike:

"When Jesus was in the temple for the last time, a few days before His Passion, He asked the Jews: 'What think ye of Christ?' Their answer was a great disappointment to Him but on Good Friday they showed what they thought. Their hearts were so filled with hatred toward Him that they shouted themselves hoarse, crying, 'Crucify Him!' That was the thanks He received for coming into the world to save and to bless them."

"Foiled by the unexpected choice of the Jews, Pilate tried to move them to leniency toward Jesus by appealing to their feelings of sympathy and humanity. He thought that when they saw Jesus suffering great bodily agony, they would feel sorry for Him. Severely bruised and with blood streaming from His body, Jesus was presented to the Jews by Pilate with the pitying appeal: 'Behold the man.' The hard-hearted, unbelieving Jews could not even thus be moved to pity."

"A writer of Sunday school material," says Bishop Pike, "advises teachers: 'In treating the trial before the governor, present Pilate as an irresolute judge who let himself be driven by a bloody mob to condemn the innocent. The Jews' sin was the greater'."

"The dispersion of the Jews and their consequent suffering (due to their rejection of Christ) provide an even more obvious foundation for anti-Semitism as presented in some religious material. One Roman Catholic text tells us: 'In spite of countless graces given the Chosen People, they voluntarily blinded themselves to Christ's teachings.' Another religious educational medium of that faith says that 'the Jews by the bad influence of their pride and hypocrisy hindered the spread of the knowledge of God among other nations.' Dr. Olson notes that, to one of the Protestant denominations, the Jews as a people appear to exist only as a 'warning' to Christians of the 'dangers' of unbelief."

Bishop Pike writes that one Sunday School lesson tells the students to give proof that the curse which the Jews called down on their nation still rests on them and their children to the present time.

ESTHER BALLET ON TV

The ballet "Esther," a dramatic dance treatment of the Purim story will be presented at 10 a.m. EST this Sunday, March 5 on the CBS television network.

Why should passengers who eat Kosher eat out of a box?



They shouldn't.

Actually, any airline will go out of its way to provide Kosher food for people who request it in advance.

But it comes in a box prepared by a caterer because there just isn't enough space (or enough need) for a separate Kosher galley.

On EL AL Israel Airlines, everyone eats Kosher. And from Kosher dishes. Our food is prepared under the regular inspection of a representative of the Chief Rabbinate of Israel.

And what Kosher cooking! EL AL chefs come to us from nearly every country in the world. They prepare authentic continental specialties with skills they've been learning all their lives. Hors d'oeuvres variés. Rock Cornish Hen with wild rice. Cherries Jubilee.

They also surprise you with some traditional Jewish favorites. Gefüllte fish. Real corned beef. On Passover, you get matzos. On Purim, hamantashen.

And on Yom Kippur, nothing. We don't fly.

ELAL

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Fund Drive to Provide X-ray for Eilat Surges Past \$1,000

A total of 42 new contributors this week added \$356 to The POST and OPINION campaign to equip a new X-ray room for the Eilat Hospital.

The drive now has passed the \$1,000 mark towards its goal of \$6,500.

first time contributions from doctors. Several new religious schools are represented and for the first time, as also two congregations. In addition one of the gifts is from a rabbi, which is also a first.

The need for the x-ray equipment in this southern-most out-

post of Israel has been outlined in previous articles in this paper. Nearby is the Timna copper mines, where hardy Israelis go underground to pry the precious metal from the rich veins originally mined by King Solomon more than 2,000 years ago.

IN ADDITION, Eilat is fast becoming a thriving seaport, with its complement of sailors who require treatment, as also the growing community which is braving the hot desert sun in order to build this door to the East made so vital by the effort to develop the resources of the Negev.

A fabulous English doctor, who a few years ago came to Eilat for a few days' visit, Reginald Morris heads the Eilat Hospital. It was his appeal for equipment to Elmer Swack of Zanesville, Ohio, which was transmitted to the readers of The POST and OPINION and has led to the current campaign which gives the dreaded disease, silicosis. How- opportunity to every reader to ever, he pointed out to me that share in this wonderful project.

THE \$6,500 WILL provide the modern X-ray equipment and completely outfit the lead-lined room for its use.

The present X-ray equipment goes back years and years and is so out-dated that many American doctors practicing today would never have seen anything like it. It requires the patient to hold the negative over the part of the body being x-rayed while the doctor works the unwieldy machine.

MR. SWACK in his letter to us (P-O, Dec. 30, 1960) described the situation as follows.

"They are treating patients from there (the Timna Copper Mines) and the surrounding Negev area as well, since the nearest hospital is at Beersheba, 100 miles to the north over difficult terrain. Dr. Morris informed me that since they have started underground copper mining operations at Timna, they suspect the dreaded disease, silicosis. How- opportunity to every reader to ever, he pointed out to me that share in this wonderful project.

x-ray machine was completely inadequate to make the proper diagnosis or to cope with the general x-ray requirements of the hospital, and that the possibility of obtaining an adequate up-to-date machine in Israel was remote."

THE QUICKER the \$6,500 is raised, the speedier can the machine begin to do its good work in Eilat.

All contribution will be acknowledged in The POST and OPINION. The gifts are tax-exempt. Contributions should be made out to the Eilat X-Ray Fund and mailed to The National Jewish Post and Opinion, P.O. Box 1633, Indianapolis, Ind.

PREVIOUS TOTAL		\$686.00
Joseph Levin, Chicago, Ill.	\$	25.00
Joseph Milch, Pittsburgh, Pa.		25.00
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Mr. and Mrs. Morton Milch	5.00	
Mr. and Mrs. Marshall Korn	5.00	
Mrs. L. Abramson and son Martin ...	5.00	
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Beula Goldman, Chicago, Ill.		1.00
David Hirsch		1.00
Julius Kreindler, Brooklyn, N. Y.		1.00
TOTAL		\$1042.00

Readers Hope Success Will Crown Drive Soon

• Editor Jewish POST and OPINION
Enclosed please find check in the amount of \$10 as a contribution to the Eilat X-Ray fund, started by your newspaper. We hope you will reach the required amount in a very short time.

HYMAN M. and PEARL JACOBSON
Bronx, N. Y.

• Editor Jewish POST and OPINION
Attached hereto is our check for \$5 to be applied on the purchase of X-ray equipment for the hospital at Eilat.

Most of us realize how important is this district to the well-being of Israel, but not so many may know it is far from being the nicest place in Israel in which to live. Any assistance given Eilat that would make life more endurable, bring more comforts and necessities to the home and boost morale there, is certainly a worthwhile project. We are pleased we are able to add even this small amount.

Thanks to The POST and OPINION for their efforts in behalf of Israel. "There will never come an end to the good that you have done."

JOHN W. POWELL
Porterville, Calif.

• Editor Jewish POST and OPINION
It was with interest that my wife and I read your report regarding the "antiquated equip-

ment" in the Eilat Hospital. Both of us have visited that growing city and realize the importance and need for adequate medical equipment to keep the residents of that town in optimum health. My wife is a student nurse and is familiar with the importance X-Ray equipment plays in the diagnosis of medical disorders. Please accept our \$2 contribution. Although small, we sent it along with our best wishes for a successful project.

RABBI and MRS. MARVIN I. BASH
Rockville Center, L. I., N. Y.

• Editor Jewish POST and OPINION
Enclosed please find check in the amount of \$10 for the Eilat X-Ray Fund from Temple Emanuel of Delaware Township, N. J.

TEMPLE EMANUEL
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• Editor Jewish POST and OPINION
Enclosed herewith you will find a check for \$4 which represents a contribution from the children of our Religious School. Please send us a receipt or letter of acknowledgement at your convenience.

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COOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

FISH TIMELY LATE WINTER DISH; PASSOVER RECIPES REQUESTED

By SARAH LIEBER

In another week, we will start collecting recipes for Passover. If you have any special requests, send them at once to our New York office. Likewise, if you have some favorite foods to



Sarah

share with the rest of us, please mail them to me. We will be nappy to print them with your name. Every year the collection of ideas gets bigger, but more

novelties are always welcome.

The U. S. Fish and Wildlife Service tells us that this season is a good time to serve more fish, protein from the sea and stream. It is economical, nutritious and low in calories. Below are some ideas which are adaptable for any table. Note: if your fish store does not have the variety mentioned, substitution is easy. Also, consider the canned and frozen varieties, if you live far from the market. Also, remember that the store-keeper is often a good advisor as to methods of cooking a particular type of fish. It's up to you to add the sauces, seasonings and embel-

ishments which make the difference between a tasty dish and a routine serving. Consult your rabbi if you are not sure which fish are kosher. The rule is fish with fins and scales are acceptable, but you may not always be able to determine in particular instances. Check to make sure.

BUFFALO FISH SALAD

- 1 qt. flaked, cooked buffalo fish
- $\frac{3}{4}$ cup mayonnaise or salad dressing
- $\frac{1}{4}$ cup sour cream
- $\frac{1}{4}$ cup chopped celery
- $\frac{1}{4}$ cup chopped green pepper
- $\frac{1}{4}$ cup chopped sweet pickle
- 2 hard cooked eggs, chopped
- 2 tbsps. lemon juice
- 2 tsp. horseradish
- 1 tsp. salt
- dash of pepper

Combine all ingredients and toss lightly. Chill. Serve on shredded lettuce or other greens. With hot cream soup, muffins or biscuits and a fruit and cheese dessert this is a fine luncheon or supper. Serves six.

BAKED YELLOW PIKE

- 3 lbs. dressed yellow pike
- $\frac{1}{2}$ tsp. salt
- $\frac{1}{4}$ tsp. pepper
- 2 tbsps. lemon juice

- 1 tsp. minced onion
- $\frac{1}{4}$ cup butter or margarine, melted or salad oil
- $\frac{1}{4}$ cup finely chopped parsley

Wash and dry fish. Rub inside and put with salt and pepper. Place in a well greased baking pan, preferably one in which you can serve the fish. Combine lemon juice, onion and fat. Pour over fish. Bake 40 minutes at 350 degrees or until fish flakes easily when tested with a fork. Sprinkle chopped parsley over top. Serve hot with garnish of lemon wedges, beets and horseradish, and boiled potatoes. Serves six.

BAKED STUFFED BASS

- 3 to 4 lbs. bass or other whole fish
- $1\frac{1}{2}$ tps. salt
- $\frac{1}{4}$ cup chopped onion
- $\frac{1}{4}$ cup chopped celery
- $\frac{1}{2}$ cup melted butter, margarine or oil
- 1 tsp. salt
- dash pepper
- 1 tsp. thyme
- 1 qt. day old bread crumbs
- 2 tbsps. melted butter

Clean, wash and dry fish. Sprinkle inside and out with salt. Set aside. Cook onion and celery in fat until tender, but not brown.

Add to bread cubes and mix thoroughly. If stuffing seems too dry, moisten with 2 tbsps. milk or water. Stuff fish loosely with the mixture and close opening with skewers or toothpicks. Place stuffed fish in a well-greased baking dish. Pour butter over fish. Bake 45 minutes at 350 degrees or until fish flakes easily when tested with a fork. Baste as needed with dripping or more melted butter. Serves six.

FISH NEWBURG

- $\frac{1}{2}$ lb. cooked fish, such as cod, halibut, or tuna; may be canned or fresh
- $\frac{1}{4}$ cup butter or margarine
- 2 tbsps. flour
- 1 tsp. salt
- $\frac{1}{4}$ tsp. paprika
- dash of cayenne pepper
- 1 pint light cream
- 2 egg yolks, beaten
- 2 tbsps. sherry or other white wine
- toast points

Flake fish or cut into cubes. Set aside until sauce is ready. Melt butter, blend in flour and seasonings. Stir until free of lumps. Add cream very gradually and cook until smooth and thick, stirring constantly. Stir a small amount of the hot sauce carefully into the beaten egg yolks, to bring up to hot temperature before adding to the sauce. Stir constantly over low heat until thick. Remove from heat and slowly stir in wine. Add fish and serve at once on toast points. Serves six.

POACHED SALMON STEAKS

- with Egg and Caper Sauce
- 1 slice onion
- 1 tsp. salt
- 6 peppercorns
- celery leaves
- 1 slice lemon
- 4 salmon steaks ($1\frac{1}{2}$ lbs.)

EGG and Caper Sauce:

- $\frac{1}{4}$ cup butter or margarine
- 3 tbsps. flour
- 1 tsp. prepared mustard
- $1\frac{1}{2}$ cups milk
- 3 hard-cooked eggs, diced
- 1 tbsps. capers
- 1 tbsps. minced parsley

Half fill a deep skillet with water. Add onion slice, peppercorns, celery leaves and lemon. Boil 5 minutes, lower heat to simmer point and place fish carefully in skillet. Cook slowly for 10 minutes or until fish flakes when tested with a fork. Remove fish carefully from pan. Prepare sauce and pour over fish. Serve at once. To make sauce, melt the butter and blend in flour and seasonings. Add milk slowly and cook until thickened, stirring constantly. Add eggs and capers. Taste and add seasonings as desired. Pour over fish while hot and thick. Serves four.

A WORD TO THE WIVES

Fish, like cheese and eggs, should be cooked over low heat and not for too long a time. The delicacy of flavor is lost if overcooking takes place.

Slices of lemon, lime or grapefruit make fine garnishes for fish, and your imagination can make baskets, curls, boats or other garnishes of these versatile and nutritious citrus fruits. Add vitamin C at the same time as they please the eye and palate too.

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WOMEN'S VIEWPOINT

Helen Tears Apart Pat Schedule That Has 3 Little Ones Like Dolls

By HELEN COHEN

There aren't many subjects that I would be willing to talk about with any authority, but one of them has to do with motherhood, and I can state categorically that a schedule I read by a mother of three young-sters, aged 1½, 2½ and 3½, is as far removed from reality as a daily schedule can be. It was presented in the latest Ladies Home Journal and highly commended by Dr. C. R. Adams in his regular feature Making Marriage Work.



Helen

I won't list her entire day from the time the alarm goes off for her at 6:30 a.m. till lights-out at 10:15 p.m. but here are a few:

"FROM 7:15 to 7:45 Get children dressed and give them breakfast." That's an awful tight schedule, especially if Miss Two Year Old isn't in the mood to co-operate and get dressed.

"1:00 p.m. Children down for naps." Well, maybe my kids were different but after beating my head against the wall with the first ones I decided that if they didn't want to nap at 1:00 p.m., they must not need that nap, and it was all right with me too. A mother locking horns with unwilling nappers can be more wearing to growing children (and their mother) than just plain not resting from morning till night. If that mother is counting on all three of her little ones spending

a couple of hours each afternoon in peaceful slumber (either her children are special or) she's a first class day-dreamer.

"2:30 TO 5:30 P.M. All children outdoors or to basement to play while I clean house again, shower, telephone friends, get dinner going." Just the thought of this arrangement causes me to shiver with apprehension. If there is anything a 1½ year old needs it is a mother with a constant, watchful eye on him. He just naturally prefers such activities as climbing to dangerous heights or picking up dangerous objects which go straight to his month or making a bee-line for the dangerous street. And a 3½ year old doesn't strike me as a suitable caretaker for him.

And, ignoring the danger, if that mother expects to go about her business without interruption for three hours while those little ones remain in the basement or outdoors, she is facing a sad disillusionment. Nowhere in her entire schedule is there any mention of taking anyone to the bathroom or changing pants because someone had an accident or washing up a bruise or set-

ting a heated argument, all very frequent and time consuming occurrences.

"9:30 P. M. LEISURELY preparation for bed. (Children have been in bed since 8 p.m.)" If my memory serves me well, when there were three little ones around here that young, mom didn't bother to make any leisurely preparations. She more likely just fell into bed. And that brings us back to that 6:30 rising for the lady of the house, when she not only gets dressed but puts on lipstick. It would be all

right if she really got that 8 hours of sleep that are listed, but her young ones surely don't always sleep through the night without waking her. And, when they do, a mother isn't too likely to bounce out of bed with the rise of the next morning's sun. In fact, this should set her schedule out of kilter before it even gets started.

I think the kindest advice one can give a mother of such little ones is not to worry about schedules, just struggle through the best you can from day to day

and it won't be long before they are reasonably self-reliant and even away part of the day at school. Then you can start devising schedules.

1st NAIL IN ISRAEL'S COFFIN

The "day of reckoning is drawing near" when the United Arab Republic "will drive the first nail into Israel's coffin and destroy the Zionists before they succeed in conquering the Arabs," President Nasser boasted in a speech he delivered this week at Damascus.

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- *Gefitte Fish with *Horseradish
- *Chicken Soup with Matzo Balls
- Roast Turkey
- Mushroom Stuffing
- Oven Roasted Potatoes
- Asparagus
- Fresh Vegetable Salad
- *Dill Tomatoes
- *Cranberry Sauce
- *Matzos
- Spice-Nut Sponge Cake
- *Tea
- Fresh Fruit
- *Black Coffee

SATURDAY, APRIL 1
SECOND SEDER

- *Wine for Kiddush
- Fishlets in Tomato Cups with Horseradish Sauce
- *Hot Borscht with *Matzo Farfel
- Roast Chicken
- Broccoli
- Easy "Grated" Potato Kugel
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- *Kosher Pickles
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Mogen David Dumps Non-Kosher Recipes

By JEANETTE R. MERSCHAFT

(New York) Mogen David O'Brady Rose. No, it's not the name of a new movie, nor star, nor marital merger. It's merely a new drink!

This concoction of Irish whiskey wedded with 2 ounces of Mogen David wine is one of the highlighted recipes in a new cook book just off the press of the Mogen David Wine Corporation, Chicago.

And while other named recipes such as Mogen David Rose O'Day and Mogen David Torrero hit one as equally bizarre, and there are many others, that's how far it goes in name only, for in ingredients it's all strictly kosher.

The cook book just issued is a far cry from the original published in 1952, which was replete with trefe recipes. (See N.J.P. 11-21-52). Some of the delicacies to tempt or repulse your palate were: Mogen David Pork Chops, "Oxtail Stew Mogen," Spare Ribs in Mogen David, Ham Steak Supreme, while others with non-offending titles as "Mogen David Goulash" contained such instructions as "add more or a less pork fat The latter was woven into practically all the food ideas inside the booklet which was subtitled 'wine like grandma used to make.'"

It carried a photograph of the bottle whose label bears a Jewish orthodox family scene with 3 men in yarmilke and wife seated at a table, plus two Stars of

David in the upper corners of the label.

The wine at that time carried the endorsement of two leading Chicago rabbis. It's Kashruth beyond reproach.

The wine company response to the N.J.P. story was total ignorance of the booklet contents its advertising agency had issued. They would not, however, recall printed copies but at their expiration would have the cook book revised.

They have fulfilled that promise that was eight years in the coming. Now, completely white-washed, fully-scoured of all trefe ingredients and suggestions, completely omitting many of the recipes of the first book. Today, Mogen David Rose O'Brady . . . in name only perhaps, the only trace of transgressing, as are Welch Mogen David Rarebit, Veal Parisian, Veal Scallopine, and Beef Birds a la Mogen.

But after all, as the company noted 8 years ago, and it still holds true, only a small portion of its sales are to Jewish people, since Jews drink wine only for festive occasions and almost never to excess.

Thus, the original recipes were obviously designed for its non-Jews. Yet, the oddity is, the company bases a good part of its sales appeal on the fact that it is a Kosher wine.

By the way, it has now dropped the tag line, "Wine that grandma used to make."

After all, which Bubba will affirm Mogen David Rose O'Day even if it is all Kosher?

Jews From Eastern Europe Keep Jewish Community in Germany Alive

DENVER (P-O)—The organized Jewish community of Germany is kept alive by Eastern European Jews and even they are beginning to assimilate, according to Dr. Alfred Neumann, director of the Jewish Family and Children's Service of Denver, who recently returned from a trip to Germany.

Dr. Neumann said that the majority of the 40,000 Jews in West Germany today are Eastern European Jews who are the "backbone" of the Jewish community not only in number but also in Jewish identification.

He added, however, that they are beginning to lose their Jewish identity and assimilate in the non-Jewish community which surrounds them. A gauge of this, he said, is the decreasing attendance at Sabbath services.

The modus operandi of assimilation he explained is through inter-marriage, conversion to Christianity and a spreading non-identification.

He said he was in Dusseldorf on Crystal Night when it was expected that a large number of the city's 1,000 Jews would turn out to mark the anniversary. He added that he saw only a few Jews who cried bitterly while the large and beautiful synagogue, built with German government money, yawned with emptiness.

Everywhere he went in Germany, Dr. Neumann declared, the leaders of the dwindled Jewish communities stressed the fact that German Jewry today stands

in urgent need of spiritual leadership.

"Send us Rabbis, send us teachers; please don't send us money" was the plea.

In Stuttgart, which had a pre-war Jewish population of 16,000, there are only 620 Jews today. Dr. Fritz Bloch, Rabbi of the Stuttgart Synagogue, told Dr. Neumann that "Germany is at the periphery of the Jewish world; it has no spiritual resources, no inner resources, except the influence emanating from the United States and Israel."

"Two years ago," Dr. Neumann quoted Rabbi Bloch, "an epidemic started in Munich that spread to other communities wherever military installations happened to be, the establishment of bars. These establishments mostly owned by Polish, Lithuanian and Hungarian Jews, cater to procuring girls and some establishments have done so well that there are chains in operation now."

"The responsible Jewish community is very unhappy about this but apparently nothing can be done about closing the bars because they have the tacit approval of the police department."

In Berlin, Dr. Neumann said, there are 6,200 Jews organized and identified with Jewish life. The president of the community—Heinz Galinski—is from Posan, now part of Poland. There are 350 children in the community and only 25 are in the Talmud Torah, Dr. Neumann declared.

"The Jews in Berlin," he went on, "have a governing board of

directors with the following composition; 19 liberals, 5 orthodox and 5 independents. The Synagogue at Fasanstrasse has been rebuilt into a community center.

"It houses a library, playrooms nursery rooms, restaurant, meeting rooms and a sanctuary. Here there seems to be some Jewish life in action. The Jewish community has built two apartment houses for the aged. One of these houses 140 persons. A special home for hard core cases—concentration camp survivors, has 30 clients. They have a mikvah. There is a kosher butcher available. They have a Chevra Kadisha. They have two fully qualified Hebrew teachers from Israel and need two more teachers. They have a Talmud Torah with 25 students who come to school four days a week. Twenty-five per cent of the community is orthodox. Seventy-five per cent is non-orthodox."

"Jews in Germany today are remnants of Nazi terror and Nazi destruction. They are people who want to finish their shattered lives in Germany with the help of restitution money or by taking advantage of the high economic production level. The majority—leftovers from concentration camps who remained in Germany following their discharge—did not move on because they lacked inner strength or were afraid of another rejection or found a fertile economic field in front of them. In an economy of scarcity, which produces black market operation, they found an opportunity of practicing their skill to survive."

Your Name

By N. PEARLROTH

Want to know what your name means? Address your questions to Mr. Pearlroth, National Jewish POST and OPINION, 84 Fifth Ave., New York, N. Y.

DEAR MR. PEARLROTH: I am interested in finding out about the origin of my family name. My folks were originally from Vilna, Russia. They emigrated here about the beginning of the twentieth century. To my knowledge the name is RUCHANSKY.—HENRIA RUCHANSKY, Johnstown, Pa.

RUCHANSKY is a family name of geographical origin being derived from the name of a complex of 9 villages situated about 3 miles from Wegrow in the government of Siedlce, Poland. The collective name of these 9 villages is Ruchna or Ruchenka. Ruchansky means "a native of Ruchna." The meaning of Ruchna is 'the long train of a woman's skirt.' The locality appears to be a narrow extent of territory, extending from a green forest which is suggestive of the train of a skirt.

DEAR MR. PEARLROTH: Would you kindly give me the meaning and derivation of the name ZURIK? My husband's father was born in a small city not far from Bucharest. When he was nine years old the family moved into Bucharest where my husband's grandfather went into the money exchange business.—MRS. SAMUEL ZURIK, New Orleans, La.

ZURIK is the Yiddish pronunciation of the Polish town of Zarki, about 40 miles from Bendzin in Poland. It is probable that your ancestor who first took this name was a native of Zarki who immigrated to Rumania after this Balkan country became independent of Turkey. Zarki, a very ancient settlement, means "coffins" in Polish and was so named from a number of ancient coffins found on the site.

DEAR MR. PEARLROTH: Can you please give me the origin of the name of DAVIDSON, it would appear to be the "Son of David"—however, there are Davidsons of different nationalities. My parents both came from Brest Littovsk, Poland.—RITA DAVIDSON GROSSMAN, Brax, N. Y.

DAVIDSON is most likely a patronymic, a name derived from the given name of an ancestor named David. Dawidsohn is also the name of a prominent Jewish family from Warsaw. Its founder was a man named Chaim of Pinczow, who came to Warsaw highly recommended to the king of Poland, Stanislaw August. He became the leader of the Warsaw community and his descendants became quite prominent in the political arena of the Jewish community of the Polish capital. Chaim took the name of Dawidsohn from his father Dawid Tobias. It is possible that you are connected with this family.



Albert B. Joffe

A generous gift by Mr. Joffe, a clothing manufacturer, has made possible the establishment of a new summer camp for boys, age 8 to 13, from ultra-Orthodox families. Establishment of the camp, to be called Camp Magen Avraham, in the Bear Mountain area on Lake Cohasset in the Ramapo Mountains, was authorized at a meeting of the board of trustees of the Federation of Jewish Philanthropies Feb. 20. The camp, with accommodations for 300 boys, will be administered by the YM-YWHA of Williamsburg. Camp Magen Avraham will provide three-week vacation periods for groups of approximately 100 boys at a time starting Thursday June 29. There will be three such vacation trips during the summer ending on August 31. While the program will include sports, crafts, music, nature study and all recreational activities of the usual summer camp it will also provide daily instruction in Hebrew law and tradition.

he hoped "soon" to be able to withdraw. He has held the post with distinction for many years.

Confessions of Zionism, faith in the future of the movement and pride in its past accomplishments, highlighted the closing banquet of the Jewish National Fund assembly meeting here.

The occasion was a testimonial to Dr. Harris J. Levine, retiring JNF president. Jacob Tsur, chairman of the Board of Directors of World Keren Kayemeth and former Israeli Ambassador to France, took the occasion to challenge ex-Israeli Prime Minister Ben Gurion's attack on Zionism as a vital movement.

Referring to reports that President John F. Kennedy has shelved for the time being any attempts to achieve peace in the Middle East, ZOA president Max Bressler of Chicago said "I know President Kennedy personally and I am certain he will, in his good judgment, take action without too much delay and too much loss of time, to work for Middle East peace."

The JNF is almost up to the \$15,000,000 mark in its drive to obtain funds for such projects in Israel as the American Freedom Forest and for other land reclamation programs.

The sum of \$3,000,000 was pledged at the inaugural dinner that installed Albert Schiff, the new JNF president.

In a message read to the delegates, President Kennedy praised the American Freedom Forest project.

Mendel Fisher Retiring As Jewish Fund Director

By LILLIAN LEVY

WASHINGTON, D. C. (P-O)—Mendel N. Fisher, executive director of the Jewish National Fund, will resign after virtually a lifetime of service, the P-O learned here today.

The man known as "Mr. JNF" told the P-O that no one yet has been selected to replace him. Delegates to the Jewish National Fund 60th Anniversary Assembly were shocked at the news.

Fisher said "My resignation will not be effective today or tomorrow." Time will be allowed for the selection of a replacement. But Fisher indicated that



Fisher

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Zionists Must Push Aliya Now or Lose Initiative to Non-Zionists

By M. Z. FRANK

Paradoxically enough, it was Hadassah, which recently at its mid-winter conference moved closer to furthering aliyah from America, and, paradoxically enough, it was at the obvious prompting of Rose Halprin. The paradox is that Rose Halprin who, more than any other American Zionist leader had gained in Israel a reputation for opposition to aliyah and that, only last June, Ben Gurion said he admired Hadassah as an excellent Jewish women's organization, but could not see what was about it that was Zionist.



M. Z. Frank

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As I reported in this space from Israel several months ago it was Mrs. Halprin who, of all American Zionist leaders, took the first steps to offer practical help to American settlers by taking an interest in the Association of American and Canadians in Israel, by using her influence in the agency and in Hadassah to enable the association to carry on.

THE FORMER president of the ZOA, Abraham Redeleheim, committed his organization to raising \$100,000 for a mortgage fund for the association. The present president, Max Bressler, now has a debt of honor on his hands. If he raises that money, the prestige of the ZOA will shoot up sky high. Certainly, Moshe Sharrett and Abba Eban, who cooperate with the association, will appreciate it greatly, and even Ben Gurion may be induced to throw a good word to the ZOA. And Bressler will go down in history as the first ZOA president since the establishment of the State of Israel, who made the ZOA turn the corner.

But time is running short. The organized Zionists have already been outrun in Zionist work by

non-Zionist bodies: B'nai B'rith today is doing more cultural work than the ZOA, for example. Sooner or later, B'nai B'rith and other non-Zionists will catch up on helping aliyah and do work while the Zionists talk.

THE SOUTH African Zionists have been taking care of their own olim for years. They have offices to guide the oleh, they have their own hotel (in Yad Eliahu, a suburb of Tel Aviv), where a prospective oleh can stay for a few weeks or months at a reasonable rental until he or she (or they) finds more permanent quarters — or decides to go back. They have housing projects of their own.

There is no American Zionist or non-Zionist body to do similar work in Israel for American olim — except the small parties, like Hashomer Hatzair, which look after pioneers ready to join a kibbutz. The American who intends to settle in Israel has to deal with non-American institutions — except the Association of American and Canadians, which, in turn, is beholden to the Jewish Agency for funds.

APART FROM helping the Association, the Jewish Agency operates the PATWA (Professional and Technical Workers' Aliyah) and Beit Brodetsky — a hostel in Tel Aviv modeled on the South African hostel and on the HIAS House in the Negev, in Beersheba.

The PATWA is an anonymous office, not subject to public control, about which the public knows only what the releases say. I know of cases, in which one official in New York told a prospective oleh one thing and an official in Tel Aviv laughed at it. People's lives were ruined that way.

Beit Brodetsky, on the other hand, is operated by a board on which some Americans and Canadians settled in Israel are, at least, represented: Mannie Kraicer, the Israel Director of HIAS and an appointee of the Association of Americans and Canadians in Israel. My own personal experience with Beit Brodetsky has been most encouraging. What I cannot understand is why the Jewish Agency keeps its existence a secret from the public. Last summer I discovered that Herb Friedman knew nothing about it and saw it only when he dropped me off from his car in front of the building.

BEIT BRODETSKY is a cosmopolitan, polyglot place, but it does serve a goodly number of Americans. The HIAS House, which is still the most beautiful structure in Beersheba, was built to accommodate engineers and other technicians working in the region (Beersheba, Sdom, Dimona etc.). The number of Americans it serves is small.

There is no reason why Americans should have greater representation on the board of Beit Brodetsky than they have now. Why not the American Zionist Council? And, when the time comes, B'nai B'rith.

UNLIKE THE Federations of South Africans and Britishers, the Association of Americans and Canadians in Israel receives very little assistance from America. But it is, to date, the most important institution for helping American settlers. In the offices of the association he receives advice, guidance and assistance in cutting red tape and arguing with fat-headed officials. (Some Israelis may not like the idea of such "interference," but, unfortunately, it is very necessary.) Furthermore, with the limited funds at its command, it is building housing developments to be let at reasonable rentals. This is very important in a country where apartments have to be

bought outright and where interest on borrowed money is very high.

But the association is understaffed and operates in overcrowded offices. It ought to have an official in the Haifa post and another in the Lydda Airfield, to offer help on the spot to an American or Canadian as soon as he arrives. It ought to have branch offices properly staffed in Jerusalem, Haifa, Beersheba and Eilat. It ought to have representatives in America. I think the proper American link for it should be the American Zionist Council. And it ought to have more money for more apartment houses.

It needs more interest and more substantial assistance from home.

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Rabbi Silver Forced to Quit Over Sabbath Center Opening

Rabbi Eliezer Silver of Cincinnati tendered his resignation as Chairman and member of the Presidium of the Union of Orthodox Rabbis after the Executive Committee of that organization criticized his position on opening Jewish centers on the Sabbath and on the new Canadian method of Shechita preparation.

Rabbi Silver told The POST and OPINION that his resignation was rejected but this was denied by Executive Board chairman, Rabbi Solomon Reichman of the Bronx, who reported that the letter of resignation is still in his possession and will be acted upon at the next Board meeting.

Silver seems to be standing alone within his organization supporting conciliatory attitudes towards the above problems as well as Orthodox participation within organizations containing Conservative and Reform elements.

The fragmentation of the leadership within UOR and the dwindling of its membership over the years leaves little more than a small number of rabbis whose opposition of Silver precedes the issues in the above battle. This faction is led by UOR Presidium member, Rabbi Pinchas Teitz of Elizabeth, N. J., and Rabbi Simcha Elberg, chairman of the Administrative Committee.

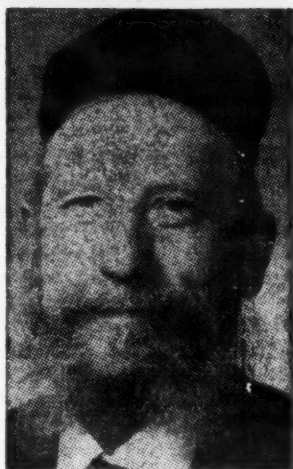
In a statement sent to the press recently, the UOR charged that "Any Community or group which permits the activation of a Jewish community center on Shabbos is thereby publicly desecrating the Shabbos and making a breach in the citadel of Jewish religion. It is the sacred duty of every Jew to avert this serious transgression."

Though other UOR leaders asserted that the above statement was directed at the Jewish community center in Cincinnati, recently opened on the Sabbath under the supervision of Rabbi Silver, venerable octogenarian Silver claimed that the statement was geared to other centers not under proper Orthodox supervision as the one in Cincinnati is.

Rabbi Silver told The POST and OPINION that safeguards against the desecration of the Sabbath would be provided by the operators of the Center. He claimed that agreement by the Reform Rabbis in his community to such safeguards was an achievement for Orthodox Sabbath observance. He claimed that the safeguards call for the expulsion of any person from Center membership found smoking on the Sabbath in the Center premises.

The opposition by the other four members of the UOR presidium is questionable because three of them, who hold no congregations but head Yeshivas, were unprepared to admit membership on the presidium or discuss the issues. Rabbi Aaron Kotler, head of the Lakewood Yeshiva, said that he did sign the ban on center opening on the Sabbath but would not admit to being a member of the presidium nor discuss Silver's resignation.

Rabbi Moses Feinstein, head of the Mesivta Tifereth Jerusalem, would offer as his only comment on the issue that he refuses to mix in matters of politics. Rabbi David Lisshitz, who teaches in the Rabbinical department of the



ELIEZER SILVER
... resigns

Yeshiva University, was not prepared whether the UOR statement referred to the center in Cincinnati or not.

The three Yeshiva heads were reported to have been elected to the UOR presidium at the last UOR convention.

The UOR executive chastised Rabbi Silver for approving a new Canadian method of preparing the animal for shechita that makes it unnecessary to shackle and hoist the animal. Humane Society members in this country have been trying to obtain legislation to bar the hoisting and shackling.

The UOR executive demanded that Silver return once again to Canada with additional members of the UOR to restudy the matter.

Silver in the meantime is veering closer to the modern Orthodox Rabbinical Council of America. The council tendered a luncheon for Rabbi Silver at their last Executive meeting in New York and scheduled Rabbi Soloveichik and Belkin to pay tribute to the fiery Orthodox leader on his eightieth birthday. Rabbi Silver alluding to the opposition within his own group, told the RCA members that it was admirable to maintain an extreme position but reprehensible to band together only for the purpose of chastising others.

Rabbi Silver was optimistic about working out a satisfactory solution to the question of Orthodox participation in bodies containing Conservative and Reform rabbis. Silver was instrumental in including a three-month grace period in a resolution passed at the last UOR convention banning

any Orthodox participation in the New York Board of Rabbis and the Synagogue Council of America. Rabbi Silver and RCA leaders were optimistic about formulating new platforms for the cover organizations that would exclude from their purview any matters of Jewish religion or Halacha. The area of their operation under such a plan would extend only to matters of welfare, chaplaincies, and relations with non-Jewish or governmental groups.

Rabbi Silver was given until March 7th by the UOR convention to work with the modern Orthodox groups and get them to comply with the Issur proclaimed by the UOR.

It is not expected that the UOR executive would accept any kind of compromise that is being arranged by Rabbi Silver. They would no doubt persist in their demand that all Orthodox rabbis and organizations leave the NYBR and the SCA.

WARREN TO GET DEGREE

The Hon. Earl Warren, chief justice of the United States, will receive an honorary Doctor of Laws degree from Yeshiva University at a special academic convocation March 26.

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Problems Of Congregations In Remote Areas Recall Grim Pioneer Days

By MYRON SCHOEN

For those whose work or play takes them through the side roads of America to the small towns and cities, nothing is more heart-warming than to find a group of Jews who are attempting to preserve their religious heritage and pass it on to their children. Their problems are almost akin to those faced by the pioneers who first ventured into the wilderness of the American west in the 19th century. They must find or build a place to worship although their numbers and resources are few. They seek a spiritual leader but the opportunity fails to attract or hold the capable. They must teach their children, yet they themselves are so deficient in learning.



Schoen

From such a congregation in the Mountain States, with 70 families drawn from miles around, comes a plaintive letter. "In the past eight years for some reason or other, there were four rabbinical changes with the attendant high cost of replacement. Our greatest cost, however, has been the loss of interest in our congregation, due to the more or less unsatisfying changes . . . Like most congregations ours also aspires to the best, regardless of the fact that we cannot compete on today's market for that degree of perfection in our leadership which is open to the congregation with the ability to pay in five figures."

AND WHAT of the lay leadership of this small congregation? We learn that "many, if not most of the officers are elected without qualification, just because some one has to do it. Because of the intimacy of the smaller con-

gregation there has been little definition of responsibility and it has wavered between the dictatorship of the strong individual at times to just a passing of time during the tenure of the weak."

Our correspondent is groping for a solution and conceives of a change of authority to "a smaller autonomous group with full powers to act in almost all situations without the necessity of bringing matters to the congregation for confirmation." While he acknowledges that this smacks of totalitarian government, he believes that this might result in the congregation becoming more selective of their leadership.

This letter is a recital of the problems that beset hundreds of congregations in communities with a limited and relatively static Jewish population. Comfort can be derived from the fact that these congregations have faced up to it and have survived to celebrate 25th, 50th and even centennial anniversaries and have been able to look back with pride on the fact that they have passed down to their children a priceless Jewish heritage in the best manner they were able.

What of his solution? It seems to be ambivalent and contradictory. In one breath, he proposes to place more authority in the hands of a select few and in the next, he expresses the hope that by so doing the membership will be more selective of their leadership. Synagogue members who are not active and are not integrated into the program, can hardly be expected to pay attention to the business of the institution and, therefore, can hardly be expected to know which individuals can provide effective leadership.

AN EFFECTIVE administrative apparatus starts with a good constitutional structure and there are many examples available from which to borrow the best. From these should stem an organizational chart which details the duties of the officers, the Board and the committee functions. But lines on a piece of paper can't accomplish the work of the synagogue. To serve the religious, educational, cultural and social needs of the Jewish community requires dedicated and Jewishly knowledgeable lay leadership.

Size alone, be it in the number of families or the dollars of the budget, will not prevent a congregation from having the same

troubles that beset the community cited. Rabbinical change-over, inability to activate the membership, weak lay leadership and the failure of the administrative apparatus to function and serve the needs of the congregation are all too prevalent on the American Jewish scene.

LET'S NOT point the finger of blame for this situation at the synagogue Board, or the membership, or the rabbi. It is like asking the proverbial question of which came first, the chicken or the egg? Yes, there is a division of authority between the Board and the membership but that division is only a legal one and is governed by the applicable statutes and the congregation's own constitution. The Board cannot and must not shirk its responsibility under the law and the synagogue constitution. However, together with the rabbi it has an even greater trust and responsibility — to carry on a meaningful program of worship and study and to strive to involve every Jewish family in that program.

This report began with a note of pride and it ends in that same spirit, for my correspondent now reports, "Perhaps we are too inclined to indulge in self-pity and wish we were something which, in the foreseeable future, we have little possibility of becoming. With the material you provided we were able to design a chain of responsibility for our officers which we believe will work most efficiently with our limited numbers and still spread some evolution over the bulk of our members."

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I Think As I Please

Overseas Aid Asked As 'Normalcy' Grips Israel

By CARL ALPERT

HAIFA—Purim, 1961, affords excellent occasion on which to give full consideration, in the spirit of the day, to a strange set of phenomena which have beset Israel.



Alpert
turn. And the Jews of the world

For a dozen years, the young state went from crisis to crisis. Political predicaments were succeeded by economic emergencies. Acute danger threatened at every

responded to each situation with unparalleled generosity. A grave challenge to Israel's existence was enough to call forth special effort in fund-raising. A critical situation was inevitably transformed at once into the stimulus for a great campaign. No exigency was ignored.

Gradually, times have changed. Economic conditions have improved in Israel. There is full employment. The value of the Israel pound has been rising. Industry is booming. Food supplies are ample. To be sure, the situation is not utopian, and there are still many problems,

but they are the problems which inevitably accompany growth and development and progress.

And suddenly there has come realization of a new and dangerous threat to the country: the danger of normalcy. The strain is over; the tension has declined. At last Israel can relax a bit. Perpetual, nerve-racking alertness is no longer required. But this is a strange, new situation which Israel knows not how to face. The very climate of the country appears to have changed.

The political leaders of the country engaged in domestic strife, which they could ill af-

ford, when danger threatened from without. The very rise in standard of living, due to better economic conditions, is resulting in a deterioration of the character of the people. There is an undermining of national morale, and the overall result is a weakening of the national defenses.

Threats from hostile neighbors? Mass immigration inundating the land? Food shortages and austerity? All these and more Israel could face. But NORMALCY? The country is simply not prepared for it. And so the call must once more go out to friends abroad: Israel

must be rescued from this new, grave crisis which threatens it. The country can not stand alone. Jews everywhere who have the best interests of Israel at heart, must again be mobilized to extend full aid and meet the new challenge. The campaigns, the drives, the appeals, the special gift luncheons, the committee meetings, and all the other machinery and paraphernalia of help must be utilized to save Israel from the dire menace of this unexpected predicament—the menace of national normalcy.

These, then, are our reflections on this Purim day in 1961.

Police Form Minyon for Prisoner

JERUSALEM (P-O) — Police duties for nine officers attached to the Ramat-Gan stationhouse recently included a service not ordinarily provided for in police regulations.

At the request of a prisoner who wanted a "minyon" for "Mincha" services in his cell to say Kaddish they were asked to volunteer for the purpose. They volunteered.

The prisoner, Moshe Levy, who is charged with complicity in an armed robbery, ended the services with "Kaddish" while the nine policemen intoned "Amen."

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EILAT TO GET X-RAY SOON

As can be seen from the report in this issue of the response to our campaign to purchase a fully equipped x-ray room for the Eilat hospital, the drive is almost assured of a success.

IN OTHER WORDS it has caught on.

The momentum should increase as more and more readers decide to participate in this small way in aiding the Jewish state.

For the first time several contributions from doctors are listed. There are thousands of doctors who have been subscribing to *The POST* and *OPINION* for years. It is their favorite newspaper, and we're confident they won't take offense at this renewed suggestion to them that this is the way in which help to Israel should be forthcoming—each in his own competence.

ALSO SYNAGOGUES make their appearance in the list of contributors for the first time, and several more religious schools.

The \$6,500 should be raised in almost no time, now that the drive has gotten off to such a fast start. Each listing shows more and more contributors, and the drive should "snowball" from here on in.

POST and *OPINION* readers will soon be adding this much-needed x-ray equipment to the Red Cross (Mogen David Adom) ambulance they gave several years ago, which now traverses the corners of Israel bringing succor to those needing medical assistance.

EDDIE FISHER'S WIFE

The words of Rabbi Max Nussbaum about the comparative knowledge of Judaism of Elizabeth Taylor, whom he converted, and her husband Eddie Fisher, is no reflection on Eddie. Nor is this kind of situation unknown throughout the U.S. Jewish community, where the converted non-Jewish mate, by taking their Judaism seriously, becomes the true "Jew" of the couple.

IN FACT THERE'S a joke making the rounds about the father who hears his son complain about how Jewish his converted wife has become. "I told you not to marry a shiksa," he reminds him.

The statement of Rabbi Max Nussbaum is no reflection on Eddie, as we said above.

Let's explain.

A person born in the U.S. learns the history of our country in the schools. Yet a person acquiring U.S. citizenship, because of his intense motivation and his need to acquire certain knowledge as prescribed by law in order to qualify as a citizen, often becomes a better American than those of us who were fortunate to be born in the U.S.

ALL THROUGHOUT the Jewish community there are now non-Jews who are the most active workers in our congregations and in Jewish community efforts.

Eddie Fisher on the other hand, like practically all of us, takes his Jewishness too much for granted.

DAY NOT FAR OFF

How far away are we from the day when spontaneous Jewish study and interest groups will begin to spring up in all parts of the country?

NOT VERY FAR, is our prediction.

Up until now, anything that smacked of Jewish education was a work of years based on a mixture of threats, coaxing, offers of rewards, and a great deal of fakery.

But the time seems now ripe for a spontaneous eruption of groups who want to study Hebrew, who seek more knowledge of Jewish history, who believe that Jewish values form a rich vein to be mined for courageous living.

THIS MAY BE the answer to those who, seeing the traditional channels of passing on Jewish heritage abandoned, have become discouraged, and see no way out except disintegration.

As we sense it, the ground is fertile for the outbreak of these unexpected affirmations of the vitality of the Jewish heritage.

The NATIONAL JEWISH POST OPINION

Published every Friday in five editions by
The National Jewish POST, 546 S. Meridian,
Indianapolis 6, Indiana — ME 1096 4-1307
All editorial correspondence should be addressed to
the New York Office, 84 Fifth Ave.
Subscription price — \$7.00 per year
Single copies, 15c; Back issues, 25c for 1959-60,
50c before that.

NATIONAL EDITION:
84 Fifth Ave.—New York 11, N. Y.—AL 5-0330
GABRIEL COHEN, Editor and Publisher
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FRIDAY, MARCH 3, 1961

The EDITOR'S CHAIR . . .

When Bernard G. Richards, the veteran Jewish writer, recently composed an article for the *Congress Bi-Weekly*, organ of the American Jewish Congress, on the Anglo-Jewish press, we felt that he had been unfair. We so wrote to him.

HIS CRITICISMS were the same that have been made over the past several decades, and were most valid at a time when Mr. Richards was at his keenest as an intelligent observer of the American Jewish scene. That was ten, fifteen and more years ago.

In our letter to him, we said that anything he was writing, if it were directed at *The POST* and *OPINION*, was most valid. But since he was criticising the Anglo-Jewish press of the U.S. as a whole, he was doing an injustice to a number of local publications. We listed the *Intermountain Jewish News*, *Heritage*, the *Detroit News* and the *Jewish Floridian*, as good examples of newspapers which honestly reflected Jewish life in their locales, but in addition were leading forces in that life, playing the true role of the press as a catalytic agent, as a spur to depth and width in Jewish life, as honest exponents of the rich Jewish tradition.

WE ADDED that we thought that perhaps he wasn't as conversant with the Anglo-Jewish press today as he used to be.

He answered that he still read all the Jewish press widely, and that his criticism was quite valid.

That ended that.

Then last week, to continue the account, a certain Geoffrey Wigoder, reprinted salient parts of the article, after calling Mr. Richards "one of the doyens of the American Jewish press."

This compounding of Mr. Richards' errors in judgement, is even worse than the original, since Mr. Wigoder cannot claim to be a student of the Anglo-Jewish press of the U.S.

WIGODER DOES praise one paper—the *Jewish News of Newark*, which has done a good job—but this only shows his ignorance, for any of the four papers we've listed (we could easily add another five or ten to the group) warrant praise in greater abundance

than *The Jewish News*, for which we have nothing but good things to say.

The truth is that the Anglo-Jewish press has come a long way, even though it still has a long way to go yet. It is an injustice then, and this seems to be a common malady, to denigrate the Jewish press of the U.S. in a blanket indictment.

Mr. Wigoder has some criticism of *The POST* and *OPINION*, but what he has to say, has been said publicly before—by us on this page.

There are good and bad Anglo-Jewish papers. But the level as a whole has risen tremendously in the past ten to fifteen years. To ignore this advance is not only to perpetrate an error but to deprive these fine publications of the recognition they deserve.

We have received a letter from Julius A. Graber, executive director of the Oklahoma City Jewish Community Council, asking for a reprint of an editorial that appeared here some four or five years ago listing the reasons people advance for refusing to contribute to community campaigns.

We don't recall this editorial. We do remember one that pointed out that whereas in the past it was scholarship which imparted nobility and recognition in the Jewish community, today giving had become important and had practically replaced the former criteria. This wasn't written from our usual caustic approach, but with proper recognition that all values are important to Jewish life, some more important than others at certain junctures of Jewish history.

We thought that perhaps the United Jewish Appeal would have the editorial in one of its books of clippings. But they've written that they don't have any record of it.

Just a few months ago we did see an editorial of ours on giving reprinted in a bulletin of some congregation or community, we don't recall where. If any reader has access to that editorial, we wish he'd send it to us at P.O. Box 1633, Indianapolis, Ind., for forwarding to Mr. Graber.

BOOKS

ETHNIC PERSISTENCE OF JEWS IN U.S. GOOD OMEN FOR JEWRY'S FUTURE HERE

THE JEW WITHIN AMERICAN SOCIETY, by C. Bezalel Sherman, \$5.95 (Wayne State University Press).

While many Jews have the feeling that the present state of Jewry in America is fraught with peril of dissolution, Mr. Sherman, director of community relations for outstanding national organizations, writes happily of the ethnic persistence of the Jews in this country. He presents a vast array of facts concerning immigration, community changes, religion, and all other factors that have created the present Jewish community; most of his judgments are defenses of the traditional observances and attitudes of his co-religionists—the differences which ensure their continued existence. He credits East European immigration with creating the labor movement, Yiddish and Hebrew culture, secular nationalism, an intelligentsia and many other attributes of American Jewry. The former breaches among Jewish sects are being healed; the outlook is rosy.

RELIGION IN THE OLD TESTAMENT, by Robert H. Pfeiffer, \$6.00 (Harper).

From before Moses to 200 B.C.E., "Our religion is the history of a spiritual triumph," out

of which grew rabbinic Judaism, Christianity, and Islam.

HEBREW THOUGHT COMPARED WITH GREEK, by Thorleif Boman, \$4.50 (Westminster).

The differences between Hebraism and Hellenism have proved a source of conflict, as in the Maccabean story; they have been philosophized about by many writers, notably Matthew Arnold. Basically, Dr. Boman sees Hebraism as being more concerned with realities; Greek thought is more concerned with form and logic. An esoteric volume, by a noted Oslo preceptor, brilliantly translated by Jules L. Moreau, the book attests the author's tremendous theological, philosophical, psychological, and linguistic knowledge.

NAGHLAT TZVI I, by Gedalie Felder.

The first part of a study of the laws, customs, and traditions of Jewish adoption and conversion, by a Toronto rabbi. An important compilation, citing all sources, ancient, medieval and modern.

TELL ME ANOTHER MORNING, by Zdena Berger, \$3.95 (Harper).

Another saddening recital of the sufferings of a Jewess under the Nazis, she alone surviving of her family. The style is staccato and cryptic—a sharp picture of life and death and seduction in the concentration camps. Though the heroine quotes the Shema, she is much taken with observance of Christmas.

THE AGONY AND THE ECSTASY, by Irving Stone, \$5.95 (Doubleday).

A monumental biographical novel of Michelangelo Buonarroti. A magnificent tale.

FROM JESUS TO PAUL, by Joseph Klausner, \$2.95 (Beacon Press).

After eighteen years Beacon has published a fine paperback reprint of a classic study on the transformation of a small Jewish sect into a Pauline Judaic-pagan syncretism. The able translator was Wm. F. Stinespring. Indispensable to any student of history and theology, Jewish or Christian.

BIBLICAL ARCHAEOLOGY, by G. Ernest Wright, \$1.45 (Westminster Press).

Another invaluable paperback is this abridgement of Dr. Wright's review of a discipline of great moment. Brought completely up-to-date, the present edition is compact and complete enough for any purpose.

THE LITTLE ZADDIK, by Louis I. Newman, \$1.00 (Bloch).

A play in three acts and eleven scenes, with supernatural elements, providing a graphic introduction to the life of the founder of Hassidism.

TRANSLATING THE BIBLE, by Frederick C. Grant, \$4.25 (Seabury Press).

Remarkably interesting. Both Testaments are discussed and their renditions into Greek, Aramaic, Syriac, Latin and English.

ABRAHAM BURSTEIN



Burstein

Chi. Orthodox Rabbis Reject Sabbath Opening for Centers Of Centers on Sabbath

• Editor Jewish POST and OPINION
Your editorial "Saturday Fight Over" implies that a war over the opening of Jewish Community Centers for swimming and sports activities on the Sabbath has come to a close with the unrestricted opening of the centers. This is not the case in Chicago.

We have had a long history of Sabbath-closed centers. The opening of the Bernard Hurwich Center in the northern limits of the city served as an incentive for all of us to think through this generation's problems of faith and its practice and that of the community's recreational, social and educational needs and desires.

Although at first opposed to any Sabbath programming at the JCC, the leaders of the Chicago Rabbinical Council, the Mercaz Harabonim and the Council of Traditional Synagogues have held meetings with leaders of the center movement. Chicago may be proud of the fact that the problems were discussed with an attempt at light rather than heat. There has been no "fight."

As a result, the board of directors of the Bernard Hurwich Center has accepted the recommendations of the above mentioned bodies for the exclusion of organized sport activities, and the closing of the swimming pool, the showers and the steam room, on Saturdays. Three rabbis have been added to the program planning committee to help bring

religious inspiration and teaching into the over-all center program, and to develop a spiritually rich Sabbath program which will make of this most sacred day in the Jewish calendar a day different from others in the week, with a stamp of spirituality which will leave its impress on the entire week.

Every effort is being made (successfully) to avoid and remove any infraction of Sabbath law and spirit. Knowing that all of us share in a great experiment there has been a readiness to plan and cooperate.

We have read of the struggle in Cincinnati. Did you know that Rabbi Eliezer Silver's stand is not accepted by the Rabbinat in his own city; it is not accepted by his own members of the Union of Orthodox Rabbis of the United States and Canada (the Agudath Harabonim); he is reported to have resigned from its presidency as a result of the sharp criticism he received from them because of his "heterism"? Are you aware of all the strictures which he imposed upon the program in his city?

In Chicago apparently the religious and lay leadership recognizes that the Sabbath is our most precious jewel of holiness. We apparently agree that games in the gymnasium, electric exercisers, stream rooms and swimming pool do not create or enhance the Sabbath atmosphere. On the other hand, we believe

that earnest planning, with proper precautions, some ingenuity and a great deal of determination can make of the Saturday afternoon hours a laudable experience of the "quiet exhilaration," the "Oneg Shabbat" which can refresh the mind and the soul.

The "Saturday Fight" is not over. Jews will continue to struggle for the preservation of the Sabbath in every community. We in Chicago are trying to work together to establish its observance. May G-d grant that we continue to succeed.

RABBI MOSES MESCHELOFF,
President
Chicago Rabbinical Council

• Editor Jewish POST and OPINION
I am very concerned about the letter written by Rabbi Eliezer Silver of Cincinnati, one of the leaders of Orthodoxy in the United States, in which he gave his sanction to keeping open Jewish Centers on the Sabbath. This question has come up before and has been opposed by the majority of the Rabbinat — Orthodox, Conservative and even many Reform, as they all felt that such a step would desecrate the Sabbath.

I have always had the utmost respect for Rabbi Silver, both as a leader and as a scholar, and I realize that he must have sound

reasons for his position, other than the few superficial ones stated in his little article in the Post.

This is a very serious matter, and I wonder if it would be possible for the rabbi to go deeper into this subject, showing how it is possible to reconcile the opening of a specifically Jewish institution, such as the center, with guarding and keeping the sanctity of the Sabbath.

HARRY GIBER
Youngstown, Ohio

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IN NEW YORK

Note to Organizations: This is the only listing of major activities in New York available anywhere. If your affair is of interest to more than a limited number of people, it will be listed here FREE of charge. Mail information (at least 8 days before edition in which you wish notice) to the POST and OPINION, 84 Fifth Ave., New York 11.

COMING EVENTS

Tuesday, March 9 — Dr. Azriel Eisenberg, executive vice-president of the Jewish Education Committee of New York, will report on his recent tour of the European Jewish communities and their survival prospects. At the Jewish Club, 23 W. 73rd St. At 8 p.m. Free.

LECTURES and SYMPOSIUMS

Sunday, March 5 — "Encounter with Creativity: Meet H. L. Gordon." The 20th century Jewish encyclopedist will be introduced by Prof. Zevi Scharfstein. At Herzl Institute, 515 Park Ave. At 8 p.m. Free.

Sunday, March 5 — "Judaism Looks Ahead." Forum discussion at the Riverdale Temple will feature Rabbi Charles E. Shulman, spiritual leader of the congregation, Rabbi Chaim Esrogo, director of adult education of the UAHC, Dr. Shlomo Noble, educational consultant for the New York Federation of Reform Synagogues and Mr. Benjamin Benari, assistant principal of the Seward Park High School and president of the American Association of Hebrew Teachers. At 3 p.m.

Monday, March 6 — "Israel Panorama: The Regional Geography of Israel." Illustrated lecture on the coastal plain by

Eliezer Rafaeli. At Herzl Institute. At 8 p.m. Free.

Tuesday, March 7 — "The Graphic Bible of Marc Chagall: The Leadership of Moses." An illustrated lecture by Dr. Alfred Werner, art critic. At Herzl Institute. At 11:30 a.m. Free.

Tuesday, March 7 — "Critical Moments in Jewish History: A People Like All the People?" A lecture on the crisis of unity by David Sidorovsky. At Herzl Institute. At 6:30 p.m. Free.

Tuesday, March 7 — "Remnants that Live on in Jewish History: The Karaites." Lecture by Dr. Philip Birnbaum. At Herzl Institute. At 8 p.m. Free.

Wednesday, March 8 — "Thesis in Challenge: The Jew Within American Society." The mid-week forum at Herzl Institute features a study of ethnic individuality. Challenger: Dr. Joseph Maier, professor of sociology, Rutgers University.

Respondent: C. Bezalel Sherman, author. At 8 p.m. Free.

Thursday, March 9 — "The Future of Jews and Judaism — The Future Relationship Between the Israeli Jew and the Jew in Diaspora." The Hon. David Rivlin, consul of the State of Israel in New York, Shlomo Ben Israel, U. N. correspondent for the Jewish Daily Forward, and Louis Bernstein, rabbi of Young Israel of Windsor Park, will participate in a symposium at the Holliswood Jewish Center, 86-25 Francis Lewis Blvd., Jamaica. At 8:30 p.m. Free.

Thursday, March 9 — "Israel Cultural Commentary." A monthly review of cultural life in Israel, including education, film, literature and music. Speaker: Itzhak Ivry, Israeli writer and critic. At Herzl Institute. At 8 p.m. Free.

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 84 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House 11 E 69th St., NYC 21 YU 8-8400
American-Israel Cultural Foundation 2 W 45 St., NYC 36 JX 7-4030
American Red Mogen David — Supporting Israel's Red Cross 225 W 57th St., NYC 19 PL 7-1637
Anti-Defamation League of B.B. 515 Madison Ave., NYC 22
Community Service Bureau of Torah Vodaath, 141 S 3 St., Brooklyn 11 New York, EV 7-1065
Farband Labor Zionist Order 575 6th Ave., NYC 11 YU 9-0300
Herzliah Hebrew Teachers Institute 314 W 91 St., NYC 24 FR 7-4885
Israel Government Tourist Office 574 5th Ave., NYC 36 CO 5-2750
Jewish National Fund 42 E 69th St., NYC 21 TR 9-9300
Kashruth Supervisors Union 205 W 14th St., AL 5-7330
National Community Relations Advisory Council, 55 W 42d St., NYC 36 LO 4-3450
National Council of Jewish Women 1 W 47th St., NYC 36 CI 6-3175
National Council of Young Israel, W. 16 St., NYC 11 WA 9-1525

Poale Agudath Israel of America 147 W 42 St., NYC 36 BR 9-0816
Religious Zionists of America (Mizrachi-Hapoel Hamizrachi) 80 5th Ave., NYC 11 WA 4-7940
Synagogue Council of America 110 W 42nd St., NYC 36 BR 9-2647
Torah Umesorah — National Society for Hebrew Day Schools, 5 Beekman St., NYC 38 CO 7-8203
Union of Orthodox Jewish Congregations of America 84 5th Ave., NYC 11 AL 5-4100
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Assails Sabbath Opening Of Cincinnati Center

• Editor Jewish POST and OPINION
The news item in a recent edition of your paper to the effect that Rabbi Eliezer Silver sanctioned the opening of the Cincinnati Jewish Center on Shabbos has a shocking effect on the Orthodox element of every community. Since those of us who have met Rabbi Silver in the past are accustomed to an almost fanatical defense of Torah Judaism on his part, this constitutes a complete reversal of everything that he has championed throughout his entire being.

If Rabbi Silver were a spokesman solely for Cincinnati his opinion caused consternation in a limited locality. Since, however, he is the active head of an organization that has national scope, his opinions extend throughout the United States,

and he should be censured by every community and organization which represent Traditional Jewry.

Our Torah tells us "Ben Arboim Lebinah," the age of forty brings on maturity and wisdom. Since Rabbi Silver has attained, by the will of G-d the completion of the second forty, could it be possible that a person would automatically revert to the premature era of mental development?

It is both distressing and shocking that neither the Agudath Harabonim nor the Rabbinical Council of America has seen fit to issue statements upholding the laws of the Torah no matter who the challenger might be.

MYRON L. HORVITZ
Louisville, Ky.

Don't Blame the Rabbi

• Editor Jewish POST and OPINION
I agree with Helen Cohen. Why blame the rabbi at a discussion going on during a meeting of parents and teachers? The blame in my opinion belongs on the Jewish home environment. We know that the rabbi strives his utmost for the welfare of the Jewish child at the Hebrew and Sunday schools. The home influence has much to do in the religious training of the child. There is many a home which lacks a Jewish atmosphere. Interest in Judaism the children obtain mostly in the religious school but the beginning must be in the home.

The Bar or Bat Mitzvah is not the end of Jewish education. The study of Jewish knowledge must be extended to later years. The home training is of great interest and together with the religious Hebrew school will give the child a greater understanding of Judaism.

ANNA GOLDBERG
Chicago, Ill.

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Charges Fly in AJCongress-ADL Dispute Over Suit Attacking 'Religion in Schools'

MIAMI (P-O) — Charges and counter-charges are being hurled back and forth between the American Jewish Congress and the Anti-Defamation League over the AJC suit filed in Dade County Circuit Court against sectarian religious practices in the public schools.

In addition to complaints lodged against the AJC that it took legal action in the matter without enlisting the support of the Miami Jewish community, heated disputes have arisen over the question of who made the issue public first and who started the mud-slinging.

The AJC answers ADL charges that it acted without due authorization by alleging that the ADL sought to "buy its way" into a similar suit filed in Dade County by an atheist — Harlow Chamberlain — a whole year before the AJC acted. This alleged effort by the ADL, according to AJC spokesmen, was carried out without the Miami Jewish community being consulted.

THERE IS general agreement on all sides that no matter what decision is handed down by Circuit Court Judge J. Fritz Gordon in the present case, the matter will ultimately wind up on the docket of the United States Supreme Court.

At issue in the case are the following practices in Dade County public schools: Bible reading, recital of the Lord's prayer, religious censuses, Bible teaching, showing of religious films, singing of religious hymns, religious holiday observances, baccalaureate programs, the imposition of a religious test for teachers.

The ADL argued that the AJC action would only serve to make it more difficult for representatives of the Jewish community to negotiate with Miami public school authorities and the State Superintendent of Education on the elimination of the controversial practices from the school agenda.

The view was also expressed that the filing of the AJC suit would turn the issue into a "Jewish-Christian" fight. The Greater Miami Ministerial Association had come out in strong protest against the effort to end religious practices in the schools.

"JEWS WERE aware of the adverse public reaction," declared the ADL. "This in turn apparently provoked the considerable criticism which developed within the local Jewish community in the Miami area. The local Rabbinical Association, when the public criticism of the plaintiffs developed, refused to issue a statement in support of the litigation."

"There have been many indications by local Jewish leaders of their substantial unhappiness with the litigation. This unhappiness was also reflected by Leo Mindlin, editor of the Jewish Floridian. In his weekly column, Mindlin wrote that it was a matter of regret that the 'American Jewish Congress is going it alone in Dade County with the



WILL MASLOW

Jewish community at large having to pay the price."

THE ADL refutes the charge that it tried to "buy its way" into the Chamberlain case by quoting the American Civil Liberties Union attorney who fought the case on Chamberlain's behalf. The attorney is quoted as saying that "at no time was it ever suggested or intimated that ADL and the American Jewish Committee were attempting to buy control of the case. Anyone who has intimated that an attempt was made to buy the suit or control thereof, has misinterpreted or misunderstood the basic facts in the suit."

What the situation boils down to is that the two leading Jewish organizations — ADL and AJC — are clashing before the Jewish Community Relations Councils of the nation in an effort to prove that their respective actions always served the best interests of the Jewish community.

The ADL charges that AJC flouted concern over the local Jewish community while AJC charges ADL with smearing them and weakening the position of those fighting religious practices in the schools.

BURNETT ROTH, a member of the ADL National Commission, alleges that while ADL withheld a memorandum on the controversy at the behest of Will Maslow of AJC, Maslow released a memo of his own on the case Jan. 11.

Maslow replied to this charge by stating that a joint memorandum issued by Edward Lucas, counsel for American Jewish Committee and Arnold Forster of the ADL, breached the agreement to withhold public statements on the matter.

AJC issued their Jan. 11 statement shortly after the December release of the joint statement. Forster contended that the joint statement was not included in the agreement reached between Maslow and ADL regarding the withholding of public statements. Furthermore, he said that Maslow had been informed that the joint statement was being sent out.

IN HIS memorandum, Maslow makes three main declarations: (1) That there was no opposition to the AJC launching of the Dade County suit by any representative Jewish body in Miami; (2) That the AJC filing of the suit was legally sound, did no major or lasting damage to good Jewish community relations in Miami or around the country and has in fact proved of significant value in furthering the campaign against religious practices in the schools; (3) The ADL and the American Jewish Committee admit that they had sought to buy their way into the suit filed by the atheist, Harlow Chamberlain.

Far from keeping the intention to make legal action a secret, the Maslow memo states that for

months prior to the filing, the AJC made known its intention to every Jewish organization and Jewish community leader in Miami. The matter, declares the AJC, was discussed at a national plenary conference on religion in the schools sponsored jointly by the Synagogue Council of America and the NCRAC. It was also, the AJC contends, discussed at a session of the Greater Miami Rabbinical Association.

"AJC's intention was not communicated to a Miami Jewish Community Relations Council," declares the statement, "because no such council is in existence. (Parenthetically it might be mentioned that AJC has consistently sought to help create such a council in Miami; the continuing and uncompromising opposition of ADL and American Jewish Committee has however prevented the establishment of such a representative body empowered to act in the community's name on such issues.)"

"A neutral observer might ask what is perhaps the most basic question of all: What are ADL and the American Jewish Committee trying to accomplish in their attack against AJC's challenges of the religious practices in the schools? Have these organizations measured the effect their attacks have had in weakening the Jewish community's resolve to act in the defense of religious liberty and separation of church and state?"

Sexual Impotence Top Cause of Israel Divorces

JERUSALEM (P-O) — Israel has the highest percentage of frigid women in the world, according to a psychologist, as quoted in the Israeli weekly Ha'Olam Haze.

Doctor Top Nazi Brute

By LEONARD LEADER

LOS ANGELES (P-O) — Israel's most wanted Nazi criminals' lists has 13 names — and a doctor is number 1 — according to Dr. Arie Kubovy, head of Yad Vashem, Israel Office of War Crimes Documentation.

The press here was told that Dr. Joseph Mengele, a physician at the Auschwitz Extermination Camp, "sent hundreds of thousands of people to their death by pointing his finger either to the left or right."

Dr. Kubovy noted that the Argentine government had refused to extradite Dr. Mengele a few years back when so requested by the West German government. Since then, he said, Mengele has disappeared. He would not be drawn into speculation as to the present whereabouts of the infamous doctor.

It was indicated that the search for the 13 was world-wide. Eichmann's capture was assisted materially by information supplied by Yad Vashem.

The psychologist, who has a number of divorced persons among his clientele, says that sexual "dissatisfaction" is one of the main causes of broken marriages in Israel.

He declares sexual frigidity in Israel women is often due to faulty educational methods and to the "cultural environment in which youth grows."

While frigidity sometimes results from organic defects, he asserts, the social factor is a pre-eminent one. He places the blame on religion and tradition as well as on education and says that women born in Israel are the principal sufferers.

Many cases of frigidity, he adds, occur in women brought up in kibbutzim.

Statistics show that the highest rate of divorce in Israel occurs within the first year of marriage. Twenty per cent of the divorces come during that first year, according to Ha'Olam Haze.

Fifty per cent of all divorces come during the first five years of marriage. Fifteen per cent occur after ten to fourteen years of marriage.

1,265,000 TO VOTE

A total of 1,265,000 voters will be eligible to vote in the coming Knesset election.

JWV Would Bar Bigots; Urges Group Libel Law

In opposition to most Jewish organizations, the Jewish War Veterans would have New York State pass laws making it a crime to slander Jews or any other groups.

While the law protects an individual from any kind of slander or libel, there is no law that prohibits racists from shouting their epithets of "dirty niggers," "lousy Jews," etc. The Jewish War vets want group libel laws enacted to curb the Rockwells and hate spouters. But the other members of the National Community Relations Advisory Council agree that such laws would hurt minorities more than help them.

The stirrings of the "storm troopers" in Boston and Philadelphia have provoked the JWV to pressure the New York State legislature into passing such laws in the current session. In the past, most Jewish community relations agencies have held that group libel laws would not deter agitators from inflaming mobs, that they would only give racists a forum for their hate and that present laws cover the situation well enough.

The JWV disagreed that seeking such legislation would tarnish the civil liberties stand of the members of the National Community Relations Advisory Council. The vets contend that properly drawn and enforced group libel laws would keep the Rockwells in line.

The NCRAC committee on civil liberties, believes that only a narrowly drawn group libel statute would be held constitutional by the courts. An effective law, the committee reported, would almost certainly be struck down.

In the Rockwell case, the JWV is planning to contest the recent Appellate Division ruling that Rockwell has the right to make a public speech in Union Square in New York City on May Day. This decision revokes a lower court ban that banned Rockwell from speaking in the park last July 4.

The JWV have maintained that such an appearance would cause a riot and that, under these circumstances, Rockwell would not have a right to freedom of speech.

"We don't care what the other Jewish organizations are doing," said a JWV spokesman.

"They're dragging their feet. We're not opposed to freedom of speech; we're unalterably opposed to freedom to incite to riot."

Theodore Brooks, the state commander of the JWV, has warned that if Rockwell does speak in Union Square on May Day he'll run into a mass counter-demonstration.

"Rockwell's appearance is calculated and designed to create disorder," Brooks said. "Why did he pick Union Square? That's where many persons of Jewish faith congregate. They will be subjected to vituperation as he spouts his Nazi precepts."



Forster

There have been many indications by local Jewish leaders of their substantial unhappiness with the litigation. This unhappiness was also reflected by Leo Mindlin, editor of the Jewish Floridian. In his weekly column, Mindlin wrote that it was a matter of regret that the 'American Jewish Congress is going it alone in Dade County with the

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